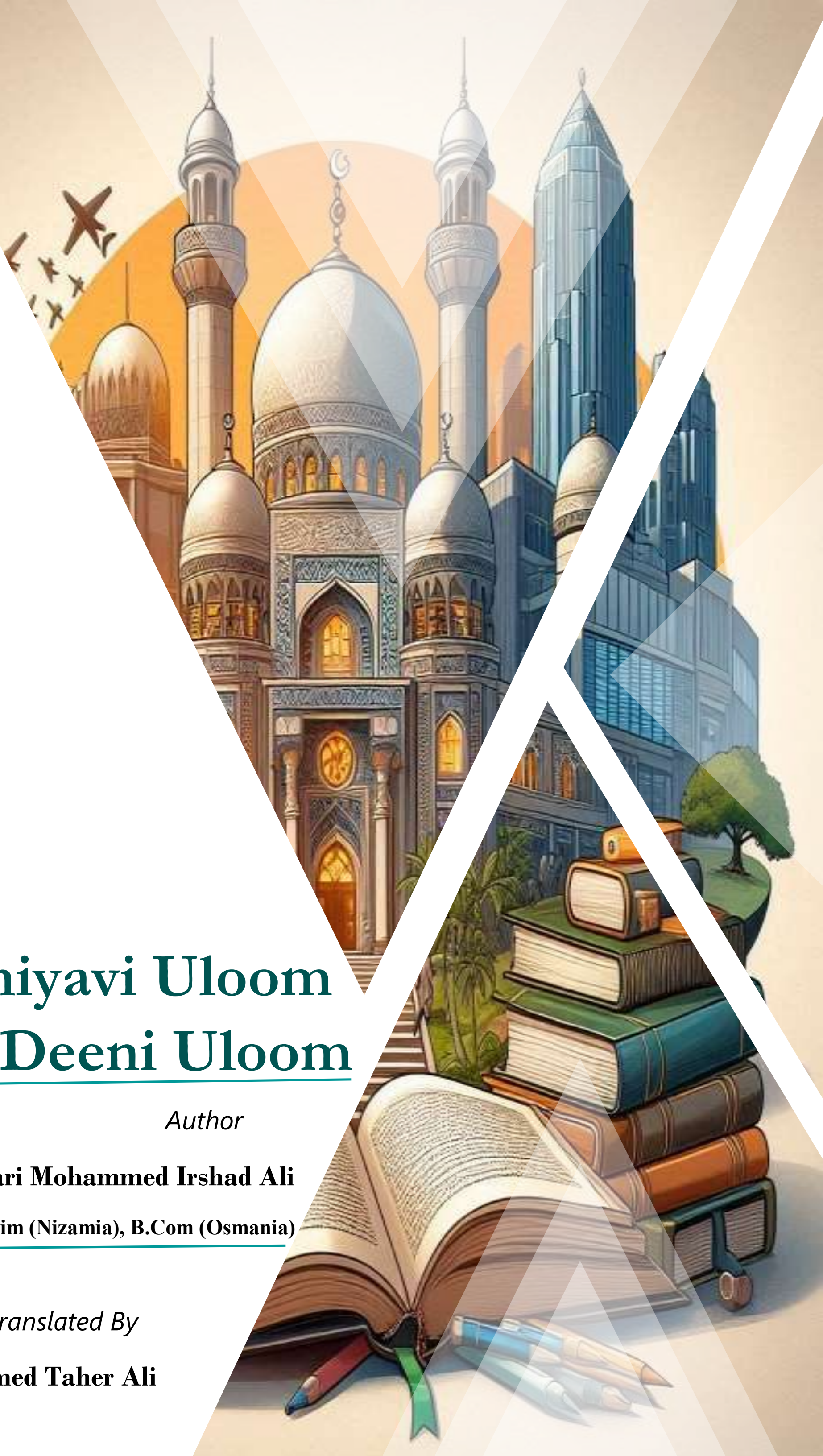


Duniyavi Uloom aur Deeni Uloom

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيم

Madaaris-e-deeniah ki tehreek ka aagaaz

Is tehreek ka aaghaz 1834 mein huwa. Maghribi nizami ta'leem (Western Education) ke asraat bhi musalmanoon par pade. Musalman dekhe ke ta'leem ko mulazimat se joda gaya (combined) ja raha hai aur dunyawi ta'leem mulazimat rukhi (job oriented education) ta'leem honay se us ki ahmiyat kaafi badh gayi aur insaan ek haiwan kasib (earning animal) ban gaya. Dunyavi ta'leem mulazimat rukhi hone ke sath sath dunyavi ta'leem ke idaaray (institutions) yani ghair deeni madaaris mein taaliba aur talbaat (Students (male and female)) ke liye be qaid azadi bhi aik dilkash cheez ban gayi, uskay nateejay mein be qaid jinsi ta'luqaat aur be qaid lazzat pasandi, awaragi, aam ho gayi. Aisay ghair deeni maahol mein zindagi ke bunyadi usoolon ko neechi haisiyat (low priority) di gayi.

Nateejatan Akhlaq bhi aik izafi cheez ban gayi. Aisay idaron se farigh taaliba aur talbaat sanad (degree) leker inn idaron se niklay to mulazimat ka haasil karna aasaan ho gaya. Yeh log is qadar maghrib parast hogaye ke maghribi mufakireen

ke qalam se nikla huwa har harf, aur unki zabaan se nikli hui har baat ko wahi-e-Ellahi ka maqam dediya gaya. Saat hi saat deen par amal karneko riwayat parasti, samajhney lagey. Gharz ke unki fiqr-o-nazar, ikhlaq wa a'maal. Socio-economic. aqeedah wa khayaal (Believe and thoughts) mein maghribiyyat bas gayi.

Khuda na shanas tamaddun se insaan na shanas ban jana (God is unknown to the unknown civilization) ek lazimi baat hai. Har woh cheez jis se nafs ko lazzat aur raahat milti jaye woh unki zindagi ke liye mufeed ho gayi. Jis terha jismani warzish se Rohani nateeja mumkin nahi hai usi terha se madiyat (materiality) ki mehnat se Rohani taraqqi mumkin nahi hai. Unka ouncha rehan sehan aur inn ki khushhali ke muzaharey anaywali nasal ke liye rehnuma (Guide) saabit ho gaye. Maadi koshish ka yeh aalam hai ke log mukhtalif mumalik, mukhtalif shehron aur mukhtalif zabaan aur mukhtalif lab wa lehje (pronounciation) hone ke bawajood fiqr o nazar aur qalb o zehen ke fasaad mein muttahid hain. Darja badarja yeh log apni zindagiyon ko deen bezari ke liye waqf kar diye aur apne dimaghon mein yeh baat jamaai ke deendari aur deeni uloom, chand nakaam, afsardah dil (disheartered), Ashifa dimagh (mentally stressed), zaeefon

(elderly people) ka maamla hai. Haqeeqat to yeh hai ke yeh sab aik khushkun (pleasing) aur dilfaraib nazriya hai.

Fikar be deeno ko bas yeh hai ke har pehlu se
Maal duniya ka miley, doulati Aakhirat kya hai?

Dunyavi uloom ko hasil kar ne ka maqsad mustaqbil saazi (Future Planning) hai na ke kirdaar saazi (character Building). Maadi tahzeeb (materialistic culture) dunyavi uloom ka nateeja hai is se khud gharzi aur ghair zimmedarana tariqe ke siwa insaan ko kuch nahi milta. Maghribi tahzeeb khuda bezaar tahzeeb hai aur aisay idaron(institution) se farigh logon mein islam bezari ke saat saat ilm-e-deen bezari bhi hai. Dunyawi uloom se insaan ki poori zindagi pait (stomach) aur nafs ke leye gardish karti hai. Yani insaan mein aur hewan mein zindagi basar karne ke a'itbaar se koi farq nahi hota .

Aaj se 1400 saal qabal likhnay padhnay ki is qadar ahmiyat nahi thi, jis qadar aaj hai. Uski wajeh yeh bhi hai ke duniya is qadar taraqqi kar chuki hai. Industrial development aur scientific development ki wajeh se dunyavi uloom ke hasil kiye baghair charah nahi hai. aaj duniya isi ke haathon mein hai jiske haath mein technology hai.

Scientific taraqqi aur Scientific uloom ka raast (direct) t'alluq zaruriyaat-e-zindagi se hai. Zaruriyaat-e-zindagi ki kasrat ka dusra naam ouncha mi'yaar (high standard) zindagi hai. Log mi'yaar zindagi ko ouncha karne ke liye dunyawi uloom ko hasil karna apna maqsad-e-zindagi bana liye, goya zaroriat zindagi jo zarii'a zindagi hain na ke maqsad zindagi, zarii'a maqsad ka maqam le liya. Kyun kay insaan maadi saaz o samaan (materialistic life) hi ko sab kuch samjha, maadiyat pasand log usi ki izzat karne lagey jo maadi saaz o samaan mein ziyada ho. Scientific uloom aur un mein taraqqi ka maqsad me'yaar zindagi ko ouncha karna hai. Iss lehaaz se science ki taraqqi se me'yaar insaaniyat ka koi ta'lluq nahi hai ulta me'yaar insaaniyat mein ghataw aur zawaal (fall) isi liye aata hai.

Is a'itbaar se science ki zaroorat aur science ka maqsad deeni maqaasid se dur hai. Deen ki nazar mein maadi cheezon ko dosra darja (secondary) haasil hai woh khadim zindagi hain aur zarii'a zindagi hain nah ke maqsad zindagi. Dunyavi ta'leem, kirdaar (Character)saazi ke bajaye mustaqbil (Future) saazi ka zareya ban gayi hai .

Deeni Uloom ki ahmiyat

Deeni darsgahon (schools) ka ma'amla yeh hai ke unki bunyadain khudai shariat (QURAN) ke usoolon par qaayam hain. students ki azadi yahan par aik usool ke tehat hai aur uskay hudood muqarrar hain aur yahan par t'aleem ka bunyadi maqsad insani shakhsiyat (personality development) ki taraqqi hai aur dunyavi taleem ke zareya professional degree haasil karna aik izafi cheez hai. Deeni darsgah, deeni uloom ke hasil ke saath saath Rohani tarbiyat ka zariya ban jati hai. Madarson ke mahol mein aadmi ko bar bar ALLAH per a'etmaad aur aakhirat ki yaad millti rehti hai. Yahan par Rohani ilm, seerat ka jamaal bakhshta hai. Jabkay duniyavi uloom soorat ka jamal bakhashte hain .

Insaani seerat do baaton se sawarti hai

1. Quwwat-e-ilm. (knowledge)
2. Quwwat-e-Akhlaq (a'mal)

Ilm, zindagi ka koi aik shoba nahi hai balkay, ilm zindagi ke tamam shobo se juda hua hai. Khatam-e-nabuwat ke baad ummat ke ullema, maqam nabuwat par hain, ummat ke ullama ko ab wohi kaam karnna hai jisske liye paighambar beje gaye thay, aur yeh kaam basically do hain.

1. Ummat ke ma'amilaat (affairs) aur masa'il ka hal (plan of action), Shariyat ki roshni mein may karna hai.
2. Islam ke pegham ko tamam qaumon tak pahunchana .

Chunanche awam ke saamney koi course of action mawjood nahi thi, aisay mein ullama ne musalmanou ko sense of direction diya. Rasool Allah صلی اللہ علیہ وآلہ وسلم ne ilm deen ki kaafi ahmiyat batlai hai jaisay:

- Hadees : Ilm ko doosron ko nah batana haraam hai

Abu-Huraira Raziallah anhu kehte hain ke Rasool Allah صلی اللہ علیہ وآلہ وسلم ne farmaya : "Jis se koi deen ka masla poocha gaya aur is ne usay chhupa liya to Allah taala qayamat ke din usay aag ki lagaam pahnaye ga" .

- Hadees : Sab se acha aadmi woh hai jo logon ko sab se ziyada nafa day (faida pohonchaye).
- Hadees : Ilm ke sath thoda amal nafa pohanchata hai lekin jahalat ke sath bohat sa amal bhi nafa nahi pohanchata.

  Imam Mutraf Rehmahullah kahte hai ke : " ilm ki fazeelat amal ki fazeelat se badh kar hai. "

Ilm-e-Deen aur Imaan

Ilm-e-deen ka ta'lluq, imaan se bohat gehra hai. Imaan kya hai ? ALLAH ke Deen ko shaoori tor par (consciousness) aur Roohani tor par ma'loom karna hai.

Lafze ta'leem, ilm se nikla hai aur ilm ke ma'yenay jaanay, waaqif hone ke hain. Is lehaaz se ta'leem-e-quran ke ma'yenay quran ke ehkaam ko jaa'nna, ma'loom karna, waaqif hona hai. Aur yeh isi waqt mumkin hai jab qurani ta'leem ke amal mein quran ke alfaaz ko seekhnay aur sikahnay ke saath saath qurani ayaat ke ma'ani aur us ka matlab ko seekha aur sikhaya jaye. Haqeeqat mein agar dekha jaye to har kitaab mein alfaaz ke ma'ani aur matlab ke liye zara'ii (resources) hotay hain aur ma'ani aur matlab kisi bhi kitaab ka maqsad hua karte hain, is liye quran ke ma'amla mein ayaat ke saath saath ayaat ko samajna bhi zaroori hai.

Deeni Idaare aur Masajid

Masajid Khuda ke ghar hain to madrasse Rasool-e-Khuda صلی اللہ علیہ وآلہ وسلم ke ghar hain aur talib-e-ilm Rasool-e-Khuda صلی اللہ علیہ وآلہ وسلم ka

mehmaan hai. Madrasse ka bigda hua student kahin ban nahi sakta aur madrasse ka bana hua student kahin bigdh nahi sakta.

Din-ba-din imaan ki kamzoree ka daur aa raha hai aisay halaat mein deeni ta'leem ki zaroorat bohat ziyada hai. Lekin uskay bar aks (opposite) dunyavi ta'leem aur dunyavi uloom ko hasil karney ki isqadr ahmiyat ho gayi hai ke deeni ta'leem se 100% tawajjo (concentration) nahi diya jaraha hai. Uski wajah se fikar o nazar mein fasaad, phir fikar o amal mein fasaad, dekhayi de raha hai.

Poori duniya mein 57 islami countries hain, jabkay poori duniya mein 177 countries hain. Uskay bawajood kisi bhi islami country mein na poori tarha se islami qa'noon hai aur nah islami nizaam-e-ta'leem hai.

Hindustaan mein musalmanou ki ta'leemi pasmandagi (backwardness)according to the historical factors hain, social partialities hain, language barriers hain aur religious differences hain, urdu zabaan ko khatam kar ke musalmanou ki deeni zabaan ka galah ghont diya gaya hai. Musalmanou ke maujooda halaat ko nazar may rakte howe har bachcha urdu zabaan ko seekhna zaruri hai, kyunke hamara deen urdu mein hai aur urdu se quran ko samajne mein aasaani hoti hai .

Lafze ta'leem ke mafhuum mein teaching ke saath saath good training, aur tarbiyat bhi shaamil hai. Deeni madaaris, Khuda ki pahchan aur Khuda se mohabbat ki nishaan hain. Deeni madaaris Millat-e-islamiya ke Aqaed, Imaan, Deen, Shariat ki hifazat ke zimahdaar (guarantor) hain. Rooh aur dil ki safai aur tazkia-e-nafs ke liye ilm-e-deen ki zaroorat hai. Ullama-e-deen se Ummat-e-Muslimah ka ta'alluq rehna zaroori hai. Jo log Ullama-e-deen se ta'alluq rakhte hain woh duniya aur akhirat mein kaamiyab ho te hain. Aaj ka zamana globalization ka zamana hai. Luxury pasandi ka zamana hai, secularism ka zamana hai, goya fikar aur aqeday ke fasaad ka zamana hai, aisay fasaad se har insaan, apne ko bachana hai, aisi soorat mein quran samajh kar padhen, ustaad se sikhein, deeni madaaris se faida uthaye.

Lo Jaan bech kar bhi jo Ilm-o-hunar mile
Jis se mile, jahan se mile, jis qadar mile.

Farz adaai ke baad, afzal ibadat, ilm deen ka haasil kar na hai aur us ko doosarou tak pohanchana hai.

Jis tarah Sooraj apni roshni se, raat apni tareeqi se aur phool apni khushbu se pehchana jata hai usi tarha insaan ki bhi ek pehchan hai aur woh ilm hai, ilm ma'mooli insaan ko ghair

ma'mooli (extra ordinary person) bana deta hai. Ilm har qisam ki insani taraqqi ka wahid aur yakeeni zareya hai. Ta'leem insani zindagi ka hissa hai (jaisay hawa, pani, ghiza) aur jo cheez zindagi ka hissa ho woh yakeeni tour par islam ka bhi hissa hoti hai. Islam ka khameer (Bunyaad), ilm aur qalam se utha hai. Jis se islami nizaam mein ta'leem ki ahmiyat batadi gayi hai. Safar-e-Islam ka aaghaz ilm se hai, amal ka aaghaz ilm aur fikar ki duniya se hota hai.

Ba-sha'oori (samajdari) kya hai?

Musalmano ki ba-shaoori (samajdari) ek mazboot zanjeer ki woh kadi hai jo kamzor hai. Jiski wajah se deegar kaam achay hotay hue bhi tehreek islam aur ta'leem-e-muslim ki mazboot zanjeer toot-ti rehti hai (the strength of the chain is tested through its weakest links).

1. Ta'leem ka maqsad (deeni ho ya dunyavi ta'leem ho) logon ko rozgaar ke liye certificate delwana nahi hai, balke asli maqsad qaum ke afraad ko baa-shu'uur (samajdar) banana hai aur millat ki tameer ka pehla qadam yahi hai. Ta'leem qaum ko mohazzab banati hai aur baa-shu'uur (samajdar) banati hai.

2. Ba-shaoori (samajdari) yahi hai ke millat ke afraad mein isqadr istedad (ability) aajay ke woh zindagi ke masail ko Quran aur Hadees mein rakh kar dekh saken.
3. Ba-shaoori (samajdari) yahi hai ke apne iraday ko khuda ke iraday ke saath karne hi ko kamyabi samjhain.
4. Jaanibdari aur ghair jaanibdari ko samajh saken, buraii ko khair se aur haq ko baatil se judda kar saken.
5. Aam aankh zaahiri cheezon ko dekhati hai, lekin ta'leemi aankh chupphi huwi cheezon ko dekh kar haqeeqat pahchan leyti hai.
6. Millat ke haya ka kaam ta'leem hi ke zariye mumkin hai, ilm ke zariye zindagi ka sha'oor milta hai aur sanad (degree) ke zariye mulazimat (job).

   Baqaul kisi shayar ke

   Tangdasti ne kaha, zeher hai iflaas ka hal
   Ki jo neelaam sanad, zeher ki qeemat nah mili

7. Momin keliye sha'oori baydaari (intellectual awakening) aur Rohani taraqqi (spiritual uplift) dono zaroori hain.

8. Aadmi ka amal is ki soch ka nateeja hai. Jis qadar ziyada ilm ho ga usi qadar ziyada soch hogi aur jis qadar gehri soch hogi usi qadar umdah nateeja hoga.
9. Samajdar logon ke group ka naam hi, good society hai.
10. Jab sha'oor ke shamm'a (lamp) raushon hogi to us ke roshni dur dur tak jayegi.

Maujooda zamane ki Taleem se Maa'shi khushhali ka rishta

Aaj ke infiradi aur ij'timaii zaroriat aur economical issues, nihayat gehray taur par new scientific aur technical ta'leem se judey hain. Aisi soorat mein musalmano ka is se dilchaspi rakhna aur aisay educational institutes mein ta'leem hasil ki koshish ek achi baat hotay hue tawajjo talabb baat yeh hai ke jab muslim students un deeni idaroon ki ta'leem se farigh ho jatay hain to woh aik aisay mahool ke aadi ho jatay hain jisko deen bezari kaha ja sakta hai. yahan tak ke Quran kareem ka pehla lafz (Hurf-e-Muqatta't) ka bhi sahih pronunciation nahi kar satke.

Har ba maqsad aadmi har waqt ek justajo may rahta hai, ek taraf uski zindagi ka maqsad hai aur uske zarooriyat hain

aur uski doosri taraf zareya zindagi yani jism ke zarooriyaat hain jiski list hai. Maqsad chahta hai ke poori tawajjoh poora waqt usi ki taraf lagaya jaye aur jism chahta hai ke uskay zarooriyaat pooray hon. Ab aqalmandi yeh hai ke aadmi zaroriat zindagi aur luxury zindagi ka, necessities of life ka analysis kerein aur zaroriat zindagi ki hadd tak apni mehnat aur waqt ko limit kardey taakay ziyada waqt islam ki sar bulandi aur Allah ke khushnudi mein lagjaye. Jis qadar ziyada waqt islam mein lagega usi qader usi qisam ke halaat, insani zindagi mein peda hotay jatay hain. Yeh nafsiyat insani ka taqaza hai ke insani zindagi mein halaat peda hon, taa ke halat se kaifiyat janam le saken.

Insaan ko dunyavi ilm milega to duniya sajegi aur agar akhirat wala ilm miley gaya to akhirat sajegi. Dunyavi uloom ka faida maut tak hai aur akhirat wala ilm aur amal duniya aur akhirat dono jagah kaam dene wala hai. Ibadat-e-khuda wandi duniya se chali to qabar mein pohanchi, phir maidan hashar phir hisaab kitaab tak pahonchaadi aur aakhir mein jannat mein pahonchaadi, lekin khana piinaa sirf qabar tak phir is ka hisaab o kitaab shuru ho jata hai.

Musalmano ki pasti (suppression) ka yeh aalam hai ke muslim muashre ki pahchaan illiteracy, backwardness hogayi hai. Israeliyon ke paas Khuda ke baad mein sab se bada darja ilm ka hai, aur ta'leem ko un ke paas hawa aur pani ki tarah aam kar diya gaya hai. Musalmano ke liye ek hi option rahta hai aur wo sirf taleem hai, musalmano ko apni taaqat sirf taleem par laga dena chahiye taakay 100% log ta'leem Yaafta ho jayen. Ta'leem ke muqablay mein har cheez ki secondary haisiyat hai.

Hadees : youm qayamat aalim ke qalam ki siyahi, shaheed ke khoon ke qatray se zeyadah wazni ho jaegi.

Maqola : Aalim ka sona, jaahil ki ibadat se behtar hai . Ta'leem aadmi ko is qabil banati hai ke woh mazhab ko ziyada geherai ke saath samajh sakay aur mazhab aadmi ko is qabil banata hai ke woh sachhi spirit ke sath ta'leem haasil kare. Ta'leem aik aisa continues amal hai jo aadmi ki aakhri Umar tak jari rehta hai.

Education is a life long process

Taleem ke 3 sutoon

1. Walidain (parents)

2. Talib e ilm. (Students)

3. Asatezaah. (Teachers)

In teenon ke combined mehnat se good educational results miltamu hai. Walidain ka ta'lluq students se hota hai aur students ka ta'lluq Teachers se aur un mein se sab se ahem kirdaar (important role) Teachers ka hai.

Ta'leem ka maqsad humanization hai. Ilm-e-deen maqsad-e-zindagi hai aur dunyavi uloom zaroriyat-e-zindagi hain. Zaroorat ko maqsad ki jagah nah de. Zaroorat ko zaroorat ki jagah hi rakhen. Deeni ta'leem ka maqsad aik acha citizen, aik zimmedar insaan aur aik Khuda taras (God fearing) musalman paida karna hai. Teaching darasal insaan ko insaan banana hai aur yahi paighambaron ka kaam hai yeh kaam jitna important hai utna hi difficult hai chunancha aik Chinese kahawat hai ke agar aik saal ka planning bana rahe hoon to agriculture karo aur agar 10 saal ka planning bana rahe hoon to shajarkari (plantation) karo, agar 100 saal ka planning bana rahe hoon to humanization karo, humanization ka kaam apne andar bohat si nazakaton liye hue hai. Jo log is amal ko pesha banaye hue hain, un ko un nazakaton ka poora lehaaz karna chahiye. Agar ta'leem insaan saazi ka

zariya hai to mehez muloomat faraham karne se yehh kaam poora nahi ho sakta balkay sahih ilm, mahool aur sachhi tarbiyat zaroori hai.

Tarbiyat

Ek pouday (plant) ko sirf hawa, pani, roshni aur fertilizer ki zaroorat hai, uske baad uski carving bhi zaroori hai agar yeh na karen to jungle ban sakta hai, lekin gulzaar nahi ban sakta. Yahi baat insanon par bhi truly fit aati hai. Ta'leem ka haasil bachche ki shakhsiyat ki takmeel hai. Uske liye ta'drees, khawandgi (literacy), aur information delivery ke saath saath seerat ki tashkeel, salahiyaton ki shenaakht (recognition of capabilities) zaroori hai. Yani ta'leem ke saath tarbiyat lazim hai. Isliye acha ustaad, insaan ke kirdaar banane wala hota hai.

Asaatizaa (Teachers): Maqaam-o-Mansab aur Zimmedariyan

Ta'leem aur tadrees (Teaching) ek muqaddas aur mohtaram pesha hai isliye mua'llim aur madarasse ko izzat aur ehtram ki nigah se dekha jata hai. Mua'llim nah sirf aik fard ki taa'meer ka zariya hota hai balkay eik society ki ta'ameer ka sabab

bantaa hai. Isliye jahan mua'llim ka maqam aur martaba bada hota hai usi lehaaz se uski zimmedari bhi badi hoti hai aur jo mua'llim apni zimmedarana haisiyat ko mehsoos karta hai wahi mua'llim kahlata hai aur ehtram ke qaabil hai aur jo mehsoos na kere woh mulazim (Employee) hai. Asaatizaa Allah ki badi Ne'mat hain yani ilm ke amaanat dar hote hain.

Asaatizaa talib-e-ilm ke liye aaina (mirror) hota hai. Talba na sirf lecture sun ke alfaaz aur black board ki tehreer ko hi nahi padte balke asaatizaa ki naqal bhi karte hain, act bhi karte hai (follow the foot steps), behavior ka assar bhi letay hain. Isi liye asaatizaa ko chahiye ke woh bachon ki ta'leem o tarbiyat ke liye apna bhi jaiza ley (Teachers should also look at them self). Woh jin maqasid aur values ko bachon mein muntaqil karna chahtay hain sab se pehlay woh unko apne wujood mein talaash karlen, tabhi woh sincere aur sachey asaatizaa ka kirdaar ada kar satke hain aur society ko faida pahuncha satke hain. Talba mein uss cheez ka reflection hota hai jo asaatizaa mein maujood ho, ustaaz bachon ki sehat ke liye fikar mand hotay hue health par sabaq day magar khud tambaku noshi (drugs) ya libaas ya jism ke gandagi mein involve ho to woh waisay amal ki teaching karta hai jiski denial woh khud apne wujood se karta hai .

Aik mazhabi institute jo apne uniform mein bachon ke sir par dupatta tajweez karta hai magar usi mazhabi institute ke female teachers ke sir per dupatta nahi rakti hain to woh sharam o haya aur azmat ki pakeeza Iqtidaar ko talbaat mein jari nahi kar sakti. Kyunkay woh khud asi tarz hayaat ki pakizgee se mahroom hain. Isiliye asaatizaa ki tarbiyat (training) necessary samjhi jati hai. Yani shagirdon ko kuch banane keliye apne aap ko banana padta hai. Tabhi chirag se chirag jalta hai .

Asaatizaa hazraat gheebat aur budgoi karney wale nah hon woh bachon mein bura mahool peda karne ke liye aisi baton se door rehna chahiye.

Asaatizaa ke liye sab se ziyada laiq-e-tawajjoh baat, zimmedari aur jawab dehi hai (responsibility & accountability). Har ta'leemi idaray mein administration aur asaatizaa key role ada kar satke hain balkay kisi idaray ke mi'yaar aur Waqar ka andaza is se lagaya ja sakta hai ke uskay asaatizaa kitney sincere, mehnati aur waqt ke paband hain aur dedicated hain, ta'leem o tarbiyat ke zimmedar hain aur intizamia management aur awam balkay Allah ke nazdeek jawab deney wale hai .

Asaatizaa ki Kafaalat (sponsorship of Teacher)

Ta'leem agar muqaddas aur mohtaram pesha hai aur mu'allimi paighambar wala kaam hai to use rupiye mein nahi tolna chahiye. Anbia karaam jo mu'allim-e-insaniyat hotay hain un ka e'laan tha ke hum ajar nahi mangte aur hamara ajar Allah ke zimma hai. Yeh society ya administration ki zimmedari hai ke woh asaatizaa ki kifalat (sponsorship) ka poora poora bandobast kare kyunke achche maqsad ke liye tareeq-e-kaar ka acha hona bhi lazimi hai. Asaatizaa(Teachers) ko jo (salary) diya jata hai woh ta'leem ka salary nahi hota balkay jo waqt woh log lagatay hain is waqt ka salary hai, ta'leem ka salary rupiye ki shakal mein ho hi nahi sakta aur agar asaatizaa ke expenses puray nahi hotay to asaatizaa uski takmeel ki khatir koi technical kaam seekhnay mein harj nahi hai.

Islami Mazahir aur Islami Haqaiq

Is duniya mein har cheez ke do pehlu hein eik zahiri (external) pehlu aur dosra baatini (internal) pehlu. Insaan ka zahir is ka jism hai aur is ka baatin uski rooh hai aur woh hi asal hai. Isi terha islam mein ebadaat ke do pehlu hain, eik ibadat ki shakal aur dosra ibadat ki rooh.

- Namaz ki rooh - aajizi, Inkisari
- Rozay ki rooh - Sabr aur Bardaasht
- Zakat ki rooh - Khair khawahi, Hamdardi
- Qurbani ki rooh - Razaa-e-Ellahi aur akhirat rukhi ko apna maqsad banana waghaira.

Lekin musalmanon mein Mazahir deen ki dhoom aur ahmiyat hai aur haqeeqt-e-deen ka kahin wajood hi naahi hai. Aisi bohat si baatein jin mein Mazahir ko ahmiyat di jati hai, jaisay Allah ke naam ka wazifa padna lekin Allah ki azmaton se nawaqif rehna, Rasool ﷺ ki shaan mein naat qaseede magar Rasool ﷺ ki haqeeqi it'aat se koi dilchaspi nahi. Quran ki qiraat se dilchaspi magar understand karne wala koi nahi.

Islam ki ikhlaqi khoobiyan badi dhoom se bayan ki jati hain lekin islam ki ikhlaqi ta'lemaat par amal karne ki fursat nahi, kalma tayyiba ka vird zabaan par lekin uskay taqaazon se waaqif hona nahi chahtay. uski wajah kya hai? Uski wajah sirf yeh hai ke log islam ke Mazahir hi ko islam ke haqeeqat samjhay hue hain.

Hazrat Ali Razi Allah farmatey hai . Qayamat ke din maal ka hisaab ho ga ilm ka koi hisaab nahi hoga .

Hazrat Imam Azam Abu Hanifa (Rehmatullah alaih) logon ko 30 saal dars diye, 800 shagird tayyar kiye, 50 talib e ilm qaazi (judge)banay.

Hazrat Imam Mosoof farmatay thay ke muslim muashray ke androoni nizaam ko bigdi hui qayadat ke qabze se nikalna aur uski koshish karna, KUFAR se jehaad ki ba nisbat ziyada sawab rakhta hai.

Quran ko samajhne ke Uloom

Wo uloom jo Quran ko samjhne ke liye zaruri hain:

(Ilm Al-Tajweed) علمِ التَجوِید	1
(Ilm al-Sarf) علمِ الصرف	2
(Ilm-ul-Nahw) علمِ النحو	3
(Ilm-ul-Lughat) علمِ اللّغة	4
(Ilm-ul-Maani) علمِ المعانی	5
(Ilm-ul-Bayan) علمِ البیان	6
(Ilm-ul-Badi) علمِ البَدیع	7

(Ilm-ul-Aqaid) علم العقائد	8
(Ilm-ul-Hadees)علم الحديث	9
(Ilm-ul-Fiqh) علم الفقه	10
(Ilm-ul-Tareekh wa Seerat)علم التاریخ و سیرت	11
(Ilm-ul-Tafseer) علم التفسير	12
(Ilm-ul- Hayat Sahaba) علم حیات صحابہ	13
(Ilm-ul-Nasikh wa Mansookh) علم ناسخ و منسوخ	14
(Ilm-us-Asabab-e-Nuzool) علم اسباب نزول	15
(Ilm-ul-Tasawwuf-e-Haqeeqi) علم تصوف حقیقی	16
(Ilm-ul-Faraiz) علم الفرائض	17

Quran ko samajhne ke liye madadgar Uloom

Wo uloom jo quran ko samajne may madad datey hai:-

(Astronomy) عِلَم الفلکیات	1
(Geology) علم الارضیات	2
(Psychology) علم النفسیات	3
(Physiology) علم الابدان	4

(science) علم سائنس	5
(History) علم التاریخ عالم	6
(Torah & Bible) علم التورات و انجیل	7
(Belief) علم العقائد	8

Hindustan ki mashhur Deeni Darsgahein

Est Year	Location	Madarsa Name
1866	Dioband	Daar-Ul-Uloom Dioband
1894	Lucknow	Darul Uloom Nadwatul Ulama
1909	Sarai Meer Azam Gadh	Madarsa-Al-Islah
1883	Vellore	Madrasa Al-Baqiyat-us-Salihat
1897	Delhi	Madrasa Aminia
1875	Hyderabad	Jamia Nizamia
1866	Saharanpur	Mazhar-Ul-Uloom
1924	Hyderabad	Jamia-Dar-Us-Salam
1893	Banaras	Mazhar Ul Uloom
1899	MubarakPur	Jamia Arabia Hayat Al-Uloom
1972	Balapur	Dar-Ul-Uloom Sabeela Salam
1963	Hyderabad	Jamia Dar-Ul-Huda

Deendari, Sehat-e-Jismani Ka zamin(Guarantor) Khudai Nuska (formula) hai

Awaami kahawat hai ke tandrusti hazaar Nemat hai. Yeh baat 100% sahih hai. Sehat hai to har qisam ki kamyabi ke liye insaan mehnat kar sakta hai. Jo sehat se mahroom hai woh nah to dunyavi jaddo jehad (struggle) kar sakta hai aur nah deeni kaam mein hissa le sakta hai. Sehat aur tandrusti ki aisi ahmiyat ke paish e nazar mazhabi ta'leemaat aur insani society mein hygienic health par bohat ziyada zor diya gaya hai. Duniya bhar mein, 7 April ko world health day ke taur par manaya jata hai. Saari duniya mein sehat se mutaliq sha'oor ki baydaari aur insani muashra ko mukhtalif amraaz se nijaat dilanay ke liye aalmi sehat tanzeem (WHO) bhi qayim hai. Chunancha 7 April ko aalmi yom sehat ke mauqa par mukhtalif amraaz ko topic bana kar aalmi satah par unki rok thaam ki koshish ki jati hai. Un saaray remedy ke bawajood yeh ek haqeeqat hai ke brand new tareeqa ilaaj aur medical science ki herat angaiz taraqqi ke bawajood insani society mein diseases mein izafah hi hota ja raha hai, aur hazaron afraad maut ke agosh mein chalay jarahay hain. Science ki roshni mein safar karnay wala maujooda insani society

mukhtalif diseases ke liye new ilaaj daryaft karne mein kamyaab to ho gaya hai. Lekin diseases ki asal root ke talluq se overlooking hai. Medical Science is baat par ghaor nahi karti hai ke maujooda insani society mein deseases ki kasrat kyun hai?. Kasrat disease ka bunyadi sabab deen bezari aur deeni ta'lemaat se doori hai .

Tareekh shahid hai ke jis daur mein insani muashre mein deendari aam thi logon mein amraaz ka tanasub bhi baraye naam tha. Lekin jab deendari ki jagah deen bezaari ne le li to naye naye bemariyan phelnay lagen. Asal baat yeh hai ke deen, tareeqa-e-zindagi ka naam hai, jis ne hum ko peda kya qanoon-e-zindagi (deen islam) bhi usi ki taraf se diya hua hai, aur yeh qanoon ya yeh khudai ehkaam jistarah insaan ki ukharwi (hereafter) kamyabi ke guarantor hain, usi terha un se sehat-e-jismani ka bhi mukammal tahaffuz haasil hota hai .

Mazhabi idaaron se farigh talaba ke Sifaat

Aise logon mein Khuda khouf, haq ke pahchan hogi. Unki zindagi poori ki poori akhirat rukhi hongi. Unke aqaed mein yeh baat shaamil hai ke sab cheezon ka maalik Allah hai aur un ke paas jo kuch bhi hai woh Allah ka diya hua hai, hayaat, Allah ki di hui hai aur uski amanat hai. Usko Khuda hi ki marzi ke mutabiq istemaal karna hai aur aik din Khuda apni amanat ko

wapas lelega, phir is muddat-e-hayaat ka hisaab hoga, yeh log apni zindagion mein dimaghon ko burayi ki fikar se bachayenge, aankhon ki hifazat karaingay, kaanow ko burayi sunnay se rokenge, zabaan ki hifazat karaingay taakay haq ke siwa un ke munh se kuch nah niklay, woh apne stomach ko haraam ke rizq se bharneke bajaye bhook ko preference deingay, woh apne haath ko zulm ke liye kabhi nahi utthayenge, woh apne ko burayi ki raah par chalne nahi deingay, woh apne sir ko baatil ke agay jhuknay nahi dengay, woh apni khwahishaat ko ya apni zaroriyaat -e-zindagi ko zulm o zayadati se aur naahaq tareeqay se poori nahi karengay, woh neki aur sharafat ka mujasma honge, woh haq aur sadaqat ko har cheez se ziyada aziz rakhenge, woh zulm aur injustice ko har cheez se ziyada napasand karengay .

Woh dunyavi Uloom bhi haasil karengay, lekin woh har taqaza zindagi ko akhirat ke taraf nazar se dekhenge, woh uloom science ka ghalat istemaal nahi karengay. Ek muslim scientist jis qadar ziyada science par uboor (grip) haasil karega itna hi ziyada Khuda par is ka yaqeen badhega aur woh isi qadar ziyada Khuda ka shukar guzaar bandah banega. History, Economics, Political Science, qanoon aur deegar uloom mein bhi aik muslim apne tehqeeq aur jadd o jihad mein peechay nahi rahega.

Siyasat mein uski ziyada tawajah is taraf surf hogi ke duniya mein aman Adal o insaaf aur neki, aur sharafat ki hukoomat ho. Is ka aqeedah hai ke qayenaat ka khaaliq Allah hai, qayenaat ka maalik Allah hai, qayenaat ka haakim Allah hai. Aisi soorat mein qayenaat mein Allah ka hi hukum chelga. Aisa musalman luxury pasand nahi hoga, khwahisaat ka bandah nahi hoga, hiras aur laalchi nahi hoga, jaaiz kamaai par Qiyanat karne wala, zahidana zindagi ko tarjeeh dene wala hoga, woh har shakhs ka haq ada karnay wala hoga aur kisi ka haq maarne waala nahi hoga, aur har shakhs ke sath neki aur bhalai karnay wala hoga, phir uskay badlay mein apne liye kuch nahi chahega. Har shakhs uski izzat karne wala aur is se mohabbat karne wala ho jaayegaa kyunke woh wade ka sachcha, amaanat mein khayanat nah karne wala hoga.

Agar ek deendar idaray (institute) se farigh aadmi mein yeh sifaat na ayen to ta'leem bekar hai aur kisi dunyavi idaray se farigh aadmi se aisay sifaat aur kirdaar ki umeed rakhna bekar hai. Kyu ke dunyavi uloom mein aisi baatein bator aqeday ke nahi sikhayi jatien. Bakol mufakkir ke -

We are taught to fly in the air like birds and to swim in the water like fish but how to live on the earth we do not know. (Martin Luther King, Jr)

وَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Dua hai ke Allah Ta'ala moallif wa jumla mu'awinīn wa ahl-o-ayaal ko ajr-e-kaseer se nawaze aur is kitaab ko unki meezan mein hasanaat ka zakheera bana de aur iska nafa aam farma de. Allah Ta'ala hum sab ko aakhrat ka yaqeen, aqal-e-saleem aur fikr-e-mustaqeem ata farmae.